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for a doubtful advantage. Instead of "a as in father" it gives "resembles a in artificial" (where there are two a's), "e resembles e in yellow," (why not as in yell?), and "u resembles oo in swoon" (why not as u in truly), much as if a teacher should give "monkeywrench" as an example of a noun.

The use of *always* usually gets a grammar into trouble. *Always* and *never* are not for mortals to use in grammars. The vowel followed by a double consonant is not *always* short; and *ie* and *ei* are not *always* long (cf. *einmál* and *vielléicht*), also section 21 not *all* feminines of this class take the umlaut (cf. *Trübsal*, *Besorgnisz*, *Erlaubnisz*).

The English is a little blind at times, e. g., at Section 13 (b), and Section 142, and foot-note on page 149. The parenthesis in the inflectional forms is often misleading for lack of hyphens; at page 127 (bottom) what is the student to infer of the accent of the plural *Studenten*?

In the verb paradigms one could only conclude that the type "*er würde lieben*" is an impossible form. There is no provision for the type *ihm wurde gefolgt* which, bad as it is, occurs and might well be treated.

On the whole, the declensions will mystify the student. The student should learn a plural for each gender: (1) umlaut and *-e* for masculine, (2) *-e* for neuter, (3) *-en* for feminine. The "few feminines" that are like masculines are 35 mostly exceedingly common words, and should be listed at section 21. Students feel solid footing when the whole case is shown, and are grateful for such lists. Section 23, "some monosyllabic feminines" are about 30 of the commonest words. Section 22, "MONOSYLLABIC NEUTERS" (in black face type), as if giving about all there is to neuters is very deceptive (but common in other grammars). It is a false rule for neuters, since, aside from compounds, only about 60 neuters in the whole language have that plural,—the far commoner form being added *-e* only,—the five dozen neuters and the one dozen masculines having *-er*.

It can only be mystifying to a beginner to show him the three genders in one class (*Sohn*, *Hand*, *Jahr*). Plurals with or without their umlaut are the best basis for classifying.

The two volumes are beautifully printed and remarkably free from errors. On the front cover

and again on the title page "Vol. I" is omitted from the title and the paging should not begin over at each division of the book.

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CORRESPONDENCE.

NASALITY IN ITALIAN.

To the Editors of Mod. Lang. Notes.

SIRS:—In his review of the work of Professor Scripture in the Jan. (1904) M. L. N., Professor Weeks calls especial attention to some of the present writer's experiments in Italian. Permit me a few words upon this subject, lest any one taking these statements too generally should conclude that nasality does not exist in Italian in the sounds in question (or, by extension, in other Romance languages).

In associating himself with Professor Scripture's "criticism of Josselyn at the top of p. 349,"¹ Professor Weeks has also followed him in taking for granted that "nasality" must require for its production a fall of the velum and consequent passage of air through the nasal passages. That this is not so is indicated on p. 605. The word "nasality" is evidently used in its broadest sense as indicating any action whatever in the nasal cavities.

The article referred to above was only a preliminary study, and it would have been more profitable to quote from the chapter on nasality in *l'Étude sur la phonétique italienne*, since that represents a later and more comprehensive study upon a greater number of subjects. In this, as well as in subsequent experiments (both Italian and Spanish), not only is the presence of vibrations ("resonance") proved, but the actual passage of air is not at all uncommon, both in occlusives and fricatives, voiced and voiceless. The writer had the privilege this summer of seeing the advance sheets of the still unpublished part of

¹The passage reads: "Josselyn's deduction of nasalisation for these sounds [l, r, g, d, b, z] is, I believe, incorrect."

Principes de phonétique expérimentale, in which more delicate apparatus than that hitherto in use has enabled M. l'Abbé Rousselot to prove a considerable nasal movement of air in all sounds, and to render the thesis of the hermetical closing of the nasal passages more than uncertain.

Consequently, while a disagreement might arise as to the interpretation of certain individual tracings of sounds, there can be no question as to the existence of actual nasality (even in the narrowest sense of the word) in a far greater number of cases than imperfect apparatus or the limitations of our ear have as yet brought to our perception.

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EL LIBRO DE LAS TRUFAS DE LOS PLEITOS DE JULIO CESAR.

To the Editors of Mod. Lang. Notes.

SIRS :—In chapter ccliii of *El Libro de los Enxemplos*, by Climente Sanchez,¹ there appears a work with the above title which Gayangos, the editor, and Graf² among others have failed to find. The title rests upon a paleographical error : the misinterpretation of the abbreviation for *Philosophos*, not *Pleitos*. Gayangos erred, moreover, in interpreting *de* as meaning 'by.' It clearly means, 'concerning.' The correct title of the work is, therefore : *El Libro de las Trufas de los Philosophos*. This would seem to be a translation of *Nugæ Philosophorum*, a title that I have seen cited in a mediæval sermon-book. At the suggestion of Dr. Pietsch, I have consulted John of Salisbury's *Polycraticus, sive de Nugis Curialium et Vestigiis Philosophorum*, where, in fact, the anecdote is narrated.³ It is extremely probable, therefore, that *El Libro de las Trufas de los Philosophos* is the work of John of Salisbury, just cited.

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ECHAR UN CIGARRO.

To the Editors of Mod. Lang. Notes.

SIRS :—In the present volume of *Modern Language Notes* (p. 12), Mr. Bassett discusses the Spanish expression *echar un cigarro*, without however succeeding in explaining its idiomatic force. This will be made clearer by a quotation from *Costumbres Populares Andaluzas*, por Luis Montoto (*Biblioteca de las Tradiciones Populares Españolas*, Madrid, 1884, vol. 1, p. 35) :

"La costumbre de echar cigarros está admitida sólo entre los trabajadores del campo, aplicados á las más rudas faenas. *Echar un cigarro* es disfrutar de quince ó veinte minutos de descanso, á más del tiempo concedido para el almuerzo. Durante el día se echan tres ó cuatro, según que *el amo* tenga la manga más ó ménos ancha."

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KIPLING'S JUNGLE BOOKS IN SPANISH.

To the Editors of Mod. Lang. Notes.

SIRS :—Kipling's Jungle Books have recently appeared in a Castilian version made by Sr. Ramón D. Perés, the eminent Catalanian poet and critic (1 vol., 12 mo., pp. 504, Barcelona, Gustavo Gili, under the title of *El Libro de las Tierras Virgenes*). The marvelous adventures of the strenuous and irrepressible Mowgli among his lovable wolves of the *Pueblo libre* are related in a style that makes the book an admirable expression of the translator's art, and sets it apart as possessing, in its new dress, a high order of literary merit quite independently of that of the subject matter. Sr. Perés shows himself a competent linguistic master of his task, besides having a proved literary competence for the niceties of interpretation and expression. If translation might be done by literary specialists of such rank the disrepute attaching to such work in the abstract would quickly disappear.

The style is of a kind that one would like to see more available than it is in the reading material at the disposal of our beginning classes in Spanish. Well written animal stories for children have high potential merits for such a service ; the narrative

¹ Rivad., vol. 51.

² A. Graf : *Roma nella memoria*, etc. Torino, 1882. Vol. 1, p. 253.

³ Migne, vol. cxcix, col. 509.